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such an amendment would pass the house of commons without an appeal to the country by a general election is scarcely credible.

The principle of one man, one vote has a corollary of one vote, one value. Logically the ministry should have brought in a companion bill relating to redistribution. The last redistribution of the seats in the commons was in 1885, and since that time gross inequalities in the population of the electoral districts have arisen. Some districts are fifteen times as large as others. The failure of the government to bring in such a bill may be explained on two grounds. The first reason is that the business of parliament is already very much congested and another measure would have only added to the confusion. The second explanation lies in the fact that with the passage of the home rule bill, redistribution will be greatly facilitated for by the terms of that bill the Irish representation in Parliament is reduced to forty-two members instead of the one hundred representatives it now possesses. However it is the intention of the government to bring in a redistribution bill before the next general election.

ROCKWELL CRESAP JOURNEY.

The Welsh Disestablishment Bill: One of the ministerial proposals before the house of commons in this session is a bill to disestablish and, in part, to disendow the English Church in Wales. Despite the contentious nature of the Irish home rule bill, the Welsh disestablishment bill has made fair progress. Little doubt seems to exist that the bill will pass the commons. However, its success in the house of lords is not so assured. It is freely predicted that the bill will be thrown out by the lords. Under the parliament act of 1911, this means that a period of two years must elapse before it can become law. And the chances of the bill of ever reaching the statute book depends upon what happens in the country during this interval.

The demand for disestablishment comes mainly from the dissenters and from the Liberal party. For a number of years disestablishment has been one of the cardinal principles of the Liberals. Under Gladstone the Liberals disestablished the Irish Church in 1869. The Newcastle program of the National Liberal Federation in 1891 contained a clause strongly advocating Welsh disestablishment. During the Campbell-Bannerman ministry a royal commission was appointed, in 1905, to investigate and report on the Established Church in Wales. It reported in 1910, and this report has had much influence in bringing forward the present bill. Since 1902 the Free Church Federation has

been actively associated with the Liberal party, while the Church has been more or less closely affiliated with Conservatives. Thirty-one out of thirty four Welsh members in parliament have been returned at successive general elections in support of disestablishment and disendowment.

For Wales the claims for disestablishment are of weight. So rapid has been the growth of dissent in the nineteenth century that the Established Church now comprehends within its membership approximately only one-fourth of the religious life of the principality. The combined membership of the dissenting bodies is nearly three times as large as that of the established Church.

The supporters of disestablishment contend that an established church to justify itself, must not only comprehend within its fold a much larger percentage of the communicants than any other church, but it must also be sympathetic with, and reflect, the current religious conceptions and aspirations. It is denied that the Established Church meets either of these requirements.

On the other hand, the Church party finds the justification of the Church as a state institution in that it is a corporate national recognition of the divinity of the Saviour. To disestablish the Church means that the nation as a nation ceases to recognize such divinity. If disestablishment alone were proposed, Liberal churchmen would probably favor the bill for they are eager to free the Church from state interference. Since the bill, provides also for disendowment, opposition to it as a whole is necessary to secure the rejection of the disendowment features.

The advocates of disendowment assert that the Established Church has received a large part of its property through parliamentary grants because of its then existing national character. Whenever the Church loses its national character, it becomes the duty of parliament to divest the Church of this property, and to devote it to public purposes. These purposes are primarily education and charity.

The Church bases its titles to endowments on the triple tie of original donation, prescription, and present uses made of them. It is admitted the ancient endowments were not originally given for the propagation of Anglican doctrines. However, the Church asserts that its title is valid against all except Roman Catholics, and it is not Roman Catholics who are now seeking to disendow the Church. Further argument is made to the effect that the parochial organization of the Church is of inestimable value to the poor of Wales.

The bill, similar in its general provisions to the Asquith bill of 1909,

provides for disestablishment within one year of date of passage by abolishing the jurisdiction of the Archbishop of Canterbury within the four Welsh dioceses now a part of the Province of Canterbury. Ecclesiastical corporations within these dioceses are dissolved and their jurisdiction abolished. The Church is given power to hold synods for its future government.

Disendowment is secured by depriving the Church of the revenues derived from endowments strictly national in character and devoting this income to general national purposes. The total annual income of the Church from endowments is £260,000. It is proposed to deal with this sum on the principle of origin. To begin with, the Church is to have an income of £87,000 a year as a minimum. This sum is left to the Church unimpaired. In addition to this, every existing incumbent will continue to receive his present stipend out of the endowments to the Church as long as he retains his office. The result will be that, upon disestablishment, the Church will not be immediately seriously affected, but its revenue will gradually decrease as existing life interest disappear. The Church is disendowed of an income of approximately £173,000 a year, subject to existing life interest, and this sum is to be gradually restored to definitely national purposes. Permission is given to the ecclesiastical commissioners and the governors of Queen Anne's Bounty to continue their contributions to the Church. With these additional sources of revenue the total income of the Church in Wales, after disendowment will amount to at least £180,000.

To carry out these provisions, the bill contemplates the creation of two bodies. One of these is to be known as the Welsh commissioners, whose duty it is to receive the existing Church property and to allocate, and distribute it. These commissioners will hand over the sum of £26,700 a year, now paid for the maintenance of the Welsh bishoprics and chapters, to the University of Wales; and this will be divided between the colleges, the museum, and the library. The commissioners will transfer the remainder of the income available to the councils of those counties in which the land is situated, and from which the tithe was derived. These county councils will make schemes for charitable or public purposes of either general or local utilities. The life of this body of commissioners is fixed at three years, but it may be extended to five.

The other body contemplated is a representative body of the Church, to whom will be transferred all cathedrals, churches, chapels, palaces, deaneries, and parsonage houses. To this body will also be transferred all the glebe, subject to the payment of so much of it as represents

ancient endowments. The Welsh commissioners will hand over to this representative body all modern endowments. This representative body will stand in a fiduciary character to the Church.

The position of the Anglican Church in Wales will be very similar to that of the Irish Church and the Churches in the dominions and colonies, no one of which is established, and all of which enjoy close ecclesiastical relationship with the Established Church in England. Disestablishment gives to the Welsh Church a place in the sisterhood of free churches.

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